

# The Church School Teacher

Volume XXIII

January 1954

Number 1



A Sunday School  
Balloon Barrage

PACIFIC LUTHERAN  
THEOLOGICAL SEMINARY  
1954

# THE CHURCH SCHOOL TEACHER

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VOLUME XXIII No. 1  
JANUARY 1954

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## CONTENTS

### ARTICLES

PAGE

TRENDS IN EDUCATIONAL FACILITIES ... 9

MARTIN LUTHER—THE STORY OF A FILM ..... 14

THESE FOUR FOUND A WAY ..... 21

YOU, THE TEACHER—WHAT IS YOUR SPIRITUAL EQUIPMENT? ..... 23

ISAIAH 7:14 IN THE NEW TRANSLATION 25

NURTURING THE BAPTIZED CHILDREN .. 31

### EDITORIAL

JUST A FEW WORDS ..... 1

FROM YOUR DIRECTOR ..... 3

DIRECTOR'S COLUMN ..... 7

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# The Church School Teacher

Vol. XXIII

JANUARY 1954

No. 1

## Just A Few Words

by the EDITOR

### Balloon Barrage

THE cover this month is reminiscent of the fall homecoming games. But the balloons are h-rasing for no football teams. They are among 1,000 helium-filled balloons released by children of the Village Church, Burbank, Calif., as a climax to a six-weeks' campaign to increase Sunday school attendance.

### They Worked

Balloons, carried by the four winds, brought to their finders invitations and prayers that "you and everyone everywhere will attend Sunday school somewhere." These messages were signed by many prominent American citizens and attached to every balloon. President Eisenhower's message was sent aloft in a red, white and blue six-foot balloon.

The balloons actually came back to earth, did their work, and Village Church reported an almost 50% increase in attendance.

There are two articles this month on equipment. One is by

the Reverend Ewald Bash. He writes about spiritual equipment. The other is by Charles J. Betts on trends in educational facilities. You will want to read both. Incidentally, last month we wrote that Pastor Bash's *You the Teacher* was the last in the series. Beg pardon, it was the last of the series for 1953. There'll be one more for '54. Other good articles reprinted from other magazines begin in this issue, too. This year THE CHURCH SCHOOL TEACHER will try to bring you occasional articles of interest from other magazines.

### Ministry to Blind

Have you ever asked what is being done to bring the gospel to our Lutheran blind people? I have just had a letter from Dwight C. Smith, General Secretary of the John Milton Society which gives an answer. Mr. Smith writes:

"The John Milton Society, serving blind members of your denomination, is truly your agency.

"Its ministry is the presentation of the message of evangelical Christianity to blind people around the world on behalf of all Protestant denominations, including yours."

Here are some of the services of the John Milton Society: It sends The John Milton Talking Book Magazine free to any blind person who requests it. The Magazine contains phonograph records of the finest religious poetry, prose and music. For blind boys and girls it sends free a children's magazine *Discovery*, Bible story books, all in Braille, *Christmas Carols* (with music), *Prayers for Younger Children* and *Prayers for Teenagers*.

#### *For Adults*

For adults it has the *John Milton Magazine*, a digest in Braille of the best religious literature. The magazine has readers in 66 countries. In addition it publishes in Braille the *John Milton Sunday*

*School Quarterly*, the *Motto Calendar*, and devotional booklets.

During 1954 the Society is producing a Bible Dictionary in Braille and the first *Sunday School Lessons* in talking book form.

#### *You Can Help*

A brochure sent by the John Milton Society says:

"You can help by—

Sending in the names of any blind persons who need our Braille and talking book literature.

Giving your support. The Society depends on voluntary contributions.

Remembering the Society in your will so that your help for the blind will continue after you are gone.

The address of the John Milton Society is 156 Fifth Avenue, New York 10, N. Y. (In Canada 145 Yonge Street, Toronto.)

Happy New Year!

#### INWARD VISION

*To a birth-blind man, what meaning has white, pear-blossom, snow or a glimmer of light? Yet, he can envision a glow in his mind so I, in my apathy, seem the more blind.*

ALICE M. SWAIM

# From Your Director

By L. H. WESTBERG  
*Augustana Lutheran Church*

This month my column is given to Pastor Rudolf C. Burke who tells us about Augustana's ADVANCE FOR CHRIST; and to an article from the NLC News Service which gives us the latest statistics about the Lutheran Church.

Ed.

## Keep the Ground Moist

WE HAVE all heard the remark following a shower of rain, "It wasn't much, but it keeps the ground moist." There is an application here which can be made concerning the relationship of the Sunday School Teacher and ADVANCE FOR CHRIST. The major emphasis of the ADVANCE FOR CHRIST program will of course take place on the adult level. However, the Sunday School is not to be forgotten. The children should know what the Church is doing and why. The teacher must therefore interpret ADVANCE FOR

CHRIST to the children so that they will participate intelligently.

The prayer moments during classtime offer good opportunity for remembering ADVANCE FOR CHRIST and teaching the children to undergird the program with their prayers. Lessons will be brought to your attention which lend themselves to the missionary emphasis.

Dime Books will be provided for the use of the Sunday School so that the children may have a real part in our Church's year of missions. Here again, the officers and teachers of the Sunday School will find opportunity to emphasize the ADVANCE FOR CHRIST program and give it direction.

### *Let it Rain*

Please read all material being sent out through the Church press. Why not bring pertinent articles with you to class? If you have older children in your class, why not ask them to read the articles at home and then have a minute or two oral quiz just as the class period begins?

The important thing is to drop a word whenever you can for it will keep the ground moist with

the result that the seed will grow so that the children will take their part intelligently and also serve as real witnesses in their homes for ADVANCE FOR CHRIST.

*Your Church Is  
Third Largest In America*

MEMBERSHIP of the Lutheran Churches in America reached a total of 6,673,945 persons in 1952, an increase of 197,344 members or three per cent over the previous year, according to the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists. Of the total, 6,485,782 Lutherans are located in the United States and 188,163 in Canada.

The Council's summary is based on statistics supplied by sixteen church bodies, independent congregations, and the Negro Missions conducted by the four groups associated in the Synodical Conference.

*No Losses*

Of the sixteen bodies, fourteen recorded gains in membership in 1952. Two showed no change as their figures were taken from statistics compiled in previous

years. For the first time in several years, no losses were reported.

The increase in baptized membership of 197,344 for 1952, distributed among the 16,884 congregations, represents an average increase of 11.7 new members per local church, compared to 10.4 in 1951, 10 in 1950, 11 in 1949, and seven in 1948.

Confirmed or adult membership increased by 102,246 persons to a grand total of 4,551,880, a gain of 2.3 per cent, as compared to an increase of 90,843 members or 2.1 per cent in 1951. This would indicate an average accession of six adult members per congregation in 1952, compared to 5.4 in 1951, 5.7 in 1950, 5.8 in 1949, and 6.1 in 1948.

*Highest Numerical Increase*

For the eighth consecutive year the highest numerical increase was made by the Lutheran Church-Missouri Synod, with a gain of 61,088 baptized members or 3.4 per cent over 1951. With a membership of 1,847,284, the Missouri Synod is the second largest Lutheran body in America. It added 57,683 members in 1951, 50,677 in 1950, 60,149 in 1949, 50,133 in 1948, 51,190 in 1947, 47,544 in 1946 and 29,456 in 1945.

Among the major bodies, the Evangelical Lutheran Church for the seventh straight year showed the greatest advance on a percent-

basis, its 34,311 additions representing a gain of 3.9 per cent. The ELC, with 907,124 members, the third largest Lutheran body, membership increased by 3.7 cent in 1951, 3.4 per cent in 1950, 5.4 per cent in 1949, 5.1 cent in 1948, 4.8 per cent in 1947 and 6.1 per cent in 1946. The United Lutheran Church in America, largest of the bodies, reported an increase of 43,757 members or 2.1 per cent to a total membership of 2,087,945.

### *Augustana 3%*

Other gains were reported as follows: American Lutheran Church, 28,793 or 3.8 per cent to 790,989; Augustana Lutheran Church, 14,314 or 3.0 per cent to 5,165; Joint Synod of Wisconsin, 5,362 or 1.7 per cent to 316,99; Lutheran Free Church, 4,516 7.5 per cent to 64,376; United Evangelical Lutheran Church, 2,79 or 4.9 per cent to 51,640; Omi Synod, 1,130 or 3.8 per cent to 30,883; American (Danish) Evangelical Lutheran Church, 22 or 2.6 per cent to 20,434; Norwegian Synod, 364 or 3.4 per cent to 11,027; Negro Missions, 6 or 1.4 per cent to 8,126; National Evangelical, 223 or 2.8 per cent to 8,068; Lutheran Brethren, 90 or 12 per cent to 3,929; Llsen Synod, 20 or 1.3 per cent to 1,550.

Figures for the Slovak Church,

with 20,808 members, and the Finnish Apostolic Church, with 16,293, were taken from summaries of previous years, as were those for the independent congregations, with 1,465 members.

In the field of parish education, the Churches enrolled a grand total of 2,905,612 pupils, 224,431 more than in 1951. They were taught by 287,776 teachers in 27,466 Sunday schools, weekday released-time schools, vacation Bible schools and parochial schools.

A breakdown of figures for this program of activity revealed 15,365 Sunday schools with 2,095,747 pupils and 232,281 teachers; 1,465 weekday released-time schools with 80,184 pupils and 3,942 teachers; 9,195 vacation Bible schools with 607,612 pupils and 47,547 teachers; and 1,441 parochial schools with 122,069 pupils and 4,006 teachers.

Most of the parochial or Christian day schools were conducted by the Lutheran Church-Missouri Synod, with 1,145, the Joint Synod of Wisconsin, with 188, and the American Lutheran Church, with 42.

The number of ordained ministers rose to 15,289, an increase of 361 over 1951. Of these, 11,554, or 280 more than the previous year, were serving pastorates during 1952.

A total of 102 churches was organized, 20 less than in 1951, to

raise the number of congregations to 16,884, while the total of preaching stations dropped to 475, a decrease of seven from 1951.

Property valuation reached an all-time high when it passed the billion-dollar mark. Values were boosted by \$115,104,619 or 12.7 per cent to \$1,020,971,138. At the same time, indebtedness increased by \$37,809,369 or 48.7 per cent to a total of \$115,425,806, also a record figure. In 1945 church debts amounted to \$14,656,131, but the trend has been sharply upward every year since then.

### *More Upswing*

Expenditures by the local churches showed an upswing in all phases of congregational finances. The churches devoted \$172,228,042 to local expenses, an increase of \$9,900,554 over 1951. Contributions to church work at large rose to \$52,950,194, an increase of \$12,138,415, as

compared to a decrease of \$1,585,372 in 1951. Total expenditure reached \$225,178,236, an increase of \$22,038,969 over the previous year.

\* \* \*

A separate compilation of statistics for the Lutheran churches in Canada, included in the foregoing figures, revealed that Canada has 188,163 baptized members and 125,363 confirmed or adult members. They were served by 979 congregations and 99 preaching places. The clerical roll consists of 511 pastors, of whom 42 are in pastorates.

Property of the Canadian Lutheran churches, which are affiliated with parent bodies in the U. S., is valued at \$17,903,976, with indebtedness of \$2,219,018. During 1952 they devoted \$3,392,101 to local expenses and \$1,030,647 to church work at large. Total expenditures amounted to \$4,422,748.—N.L.C.

### ONLY AN EMPTY HAND

*Only an empty hand can firmly grasp the out-stretched hand of God.*

ALICE M. SWAIM

# Director's Column

## *More*

WHAT ryhmes with '54?  
 More! We are not able to  
 low the Southern Baptist goal  
 Million More in '54" but—  
 ill we as a teaching church  
 REACH more in '54?  
 TEACH more in '54?  
 WIN more in '54?  
 KEEP more in '54?  
 ill we as teachers  
 PRAY more in '54?  
 STUDY more in '54?  
 GIVE more in '54?  
 SERVE more in '54?

Our basic work in '54 is the  
 me as it has been since Christ  
 ve the Great Commission but  
 e now opens before us another  
 elve months with more oppor-  
 nities for serving Him and those  
 ho come or should come to study  
 is Word and obey it.

On January 11, 12, and 13 the  
 board of Parish Education and  
 istric Committee Representa-  
 ves from each district of our  
 church will meet in Chicago to  
 view the work done in 1953  
 d to make plans for 1954.

At that time the Board will  
 ue a Call to the office of As-  
 stant to the Director of Parish  
 education. Pray that the Lord  
 ill guide the decision.

By R. A. VOGELEY

In your own congregation are you reviewing the work done in 1953 and making plans for 1954? Will you need new helpers, teachers, and officers? Is your program of Parish Education comprehensive and adequate for '54?

## *More Home-Church Co-operation*

A wonderful start toward se-  
 curing more home-church co-opera-  
 tion has been made in many  
 churches where Parents' Classes  
 were organized in October 1953.  
 But that was only a start.

Good and enthusiastic and well  
 planned teaching helps the present  
 members to lead the study-devot-  
 ions at home and maintains their  
 interest in Bible study.

A persistent effort to enroll  
 more parents will increase the  
 scope of your work as more par-  
 ents share in the mutual privilege  
 and responsibility of nurturing the  
 next generation in the Lord's  
 ways.

## *More Training*

In certain Zones of our Church  
 spring Church Worker's Institutes  
 will be held. If they are not held  
 in your area what plans for help-  
 ing teachers have you made?

Are you giving preservice train-  
 ing to those who may teach in

your Vacation School next summer or in your Sunday school next fall?

The following dates have been established for our Triple T workshops:

Seguin, Texas, May 30-June 4  
 Waverly, Iowa, June 13-18  
 Columbus, O., June 28-July 2  
 Ellensburg, Wash., July 25-30  
 San Dimas, Calif., August 1-6  
 Onamia, Minn., August 15-20

Arrangements will be made for your District Committee to provide some equalization of travel expenses to these Workshops for Triple T Zone Leaders.

What plans are being made for

your summer or early fall Zone Church Worker's Institutes?

#### *For Superintendents*

The Board still has available some mimeographed copies of the first draft of a proposal manual for Superintendents. This was used at our 1953 Workshops and at certain Zone Institutes.

#### *1954 Emphasis*

Our theme for Parish Education Month in September 1954 will be "That they may have life." That is why Christ came into the world. That is why the Church proclaims and teaches the gospel.

Circulating through the organizations working for world peace at Geneva, Switzerland, was a story about a Jewish orderly in a Hungarian war hospital during the great conflict. Looking out over the newly-made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But if they must be dead."

G. B. F. HALLOCK in  
 NEW SERMON ILLUSTRATIONS  
 (Fleming H. Revell Company)

# rends in Educational Facilities

By CHARLES J. BETTS\*

ERHAPS you, too, remember those who taught us when—as children—we attended Sunday school. We shall always be indebted to those teachers who shared with us the wonders of the Bible and instructed us in the Christian way of life.

You may also remember the walls.

First, there were the walls of the tiny, box-like rooms where our classes met. Tack boards, chalk boards, good pictures and cheerful wall colorings were notable chiefly by their absence. In planning these structures, builders customarily provided a series of small rooms whose walls effectively separated each group of children from the rest.

Frequently the walls kept us from sharing creatively in learning, for the size and shape of the rooms dictated that the children be seated in little rows. Thus there was little to do but attempt to

teach the Christian faith through the lecture method.

Then there were the walls that separated us from sharing fully in Christian worship.

Perhaps you remember the "opening exercises." With small classrooms there was little to do but assign the children to the adult "opening exercise." The frequent effect, however, was to wall us away from genuine participation in the act of worship.

## *Decorated Background*

For "opening exercises" were usually conducted by adults, for adults, in adult language. Dangling childish legs—unable to reach from adult-sized pews to the floor—can be achingly uncomfortable. Thus children are separated from personal sharing in worship.

But in the last quarter century, the walls that surrounded many of us as children have come tumbling down. To be true to fact the walls of a modern educational building are not walls at all. Rather they are attractively decorated backgrounds for good Christian art, blackboards and chalk boards. Now, instead of poorly

\* Mr. Betts is a member of the American Institute of Architects and advisory architect of the Board Church Extension of the Disciple Churches.

lighted cubicles, large, airy, self-lighted rooms are provided.

With the larger areas now in use, children's groups have the opportunity, under adult supervision, to develop their own worship experience in their own rooms. Sometimes permanent centers are provided in the rooms. Increasingly children are developing their own worship centers—adapted to the seasons of the year. These are sometimes placed on tables about which they sit.

### *Space Required*

As to space requirements, obviously, the needs of a church school of 100 will be different from those of 1,000. Departmental groupings usually fall within one of three types:

1. The 3-class departmental group is used for church schools having an average attendance of 200 pupils or less;
2. The 2-class department is for schools where average attendance ranges from 200 to 500 pupils;
3. The graded system is for schools averaging more than 500 pupils in attendance.

(Note diagrams of floor plans in another column.)

No children's class should include more than 20 pupils. One adult leader should be provided for each 10 pupils. Thus, a class

with an average attendance of 200 pupils would have a teacher and at least one assistant. Then, when the teacher is absent, the assistant carries on the continuity of the program.

The class areas can be divided with folding doors or other screens. Normally, the grades 1-2-3 are divided by use of tables; the grades 4-5-6 by the accordion type door, while the grades 7-8-9 and grades 10-11-12 in single larger classes.

### *2-Class Favored*

The 2-class department is increasingly favored. This plan reduces the span of ages included in a single department. Thus, pupils work with other children of approximately their own stage of maturity and development. To illustrate, third graders read and write, and thus work better with fourth graders than with first and second graders who are just learning to do so.

It will be noted here that the 3-year olds have been provided with a room of their own. This is the first age group that can be taught and these are provided with their own room for their start in Christian education. You will also note the large high school department of two classes, made up of

o grades each. The larger schools in this division will probably divide this group in the same way as the other grades.

The graded system consists of one large room for each grade or group. This group is then divided into smaller classes in the same way as the two-grade department. An arrangement for this group is shown in the diagram.

#### *Doors, Visuals, Storage*

Note the location of juvenileilet rooms for access and supervision. Each room or portion of room has its own entrance from a central corridor, so that no person needs to disturb or interrupt a class to reach another. Windows are located on the opposite wall from the doors. Each room has at least one plain wall where a worship center can be located, if desired.

Each room has provisions for visual aids since these materials should be a part of the regular teaching methods. A separate visual aids room is not recommended. A conduit from one end of the room to the other for the speaker connection is recommended. The screen is set up, the projector plugged in near it, the projector plugged in at the other end

of the room, make it ready for use. Locate light switch near projector. A mobile storage table may be easily made which will make it possible to move the projector from room to room.

Storage space is not provided in closets, but in portable units. These units can be arranged along the window wall or in arrangements to divide classes or interest groups. The size and height is arranged for the age of the person using the room. The portable units make it easy to change rooms and take their equipment with them when moving becomes necessary.

#### *Suggested Areas*

One should not be dogmatic in specifying the number of square feet necessary for each group. The list below, however, gives the spaces which educators of today think are desirable.

<i>Group</i>	<i>Area in Square Feet Each Pupil</i>
Age 0-2	20-25
Age 3	20-25
Age 5-4	20-25
Grade 1	15-18
Grade 2	15-18
Grade 3	15-18
Grade 4	15-18
Grade 5	15-18

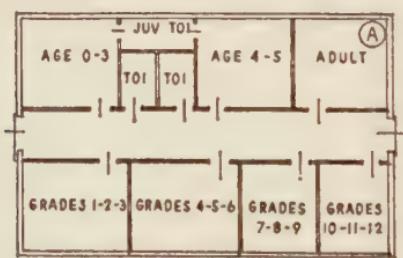
Grade 6	15-18
Grade 7	12-15
Grade 8	12-15
Grade 9	12-15
Grade 10	10-12
Grade 11	10-12
Grade 12	10-12
Coll. Age	10
Y. M. P.	10
Ad.	10

The color of a room can either make it or break it for Christian

education use. It costs no more to put on blue than it does white. The color in each room should be chosen for, but not necessarily by the group that is to occupy the room. The color for a three-year-old will not be the same for a thirty-year-old. The size, shape, orientation and many other factors also determine the color to be used.

*Reprinted from the October 1951 issue of CHURCH MANAGEMENT  
Used by special permission.*

#### MR. BETTS SUPPLEMENTS HIS STUDIES WITH THESE EFFECTIVE PROGRAMS

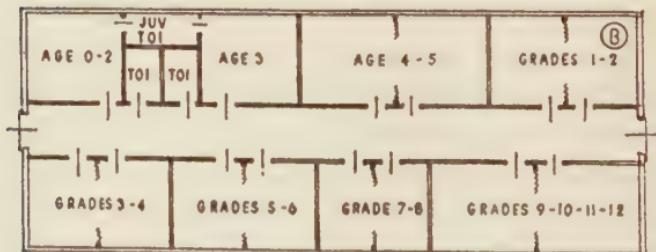


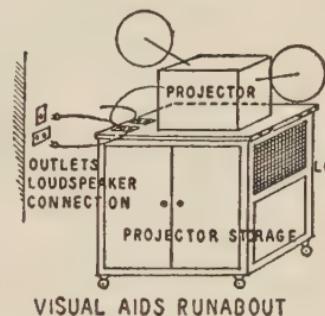
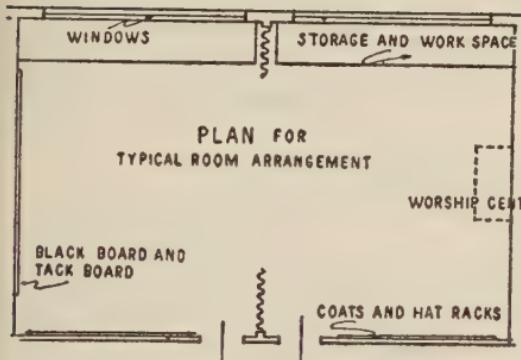
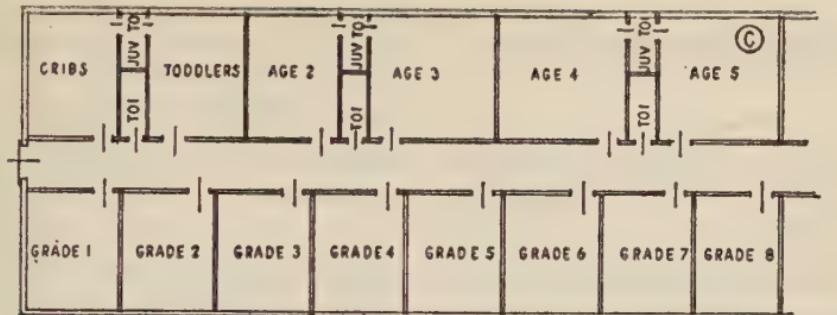
3 SPACE TYPES  
FOR BIBLE SCHOOLS

A THE 6-CLASS GROUPING FOR SMALL BIBLE SCHOOLS

B THE 2-CLASS OR GRADE DEPARTMENT FOR MEDIUM SIZE BIBLE SCHOOL

C THE GRADED SYSTEM FOR LARGE BIBLE SCHOOLS





"It has been my lot in life, living in the wilderness as I do, to be out in storms a great many times. I never knew one that did not do me good. For a storm, whether it be physical or spiritual, is always a challenge; and there is something in the heart that rises up to meet it. No other kind of occasion calls it forth. Storms rend and mar; but they strengthen, they build, and they may bring forth serene and changeless beauty."

ARCHIBALD RUTLEDGE in  
BEAUTY IN THE HEART  
(Fleming H. Revell Company)

# "Martin Luther"-The Story of a Film

By ALFRED P. KLAUSLER

Condensed from a copyrighted article in the October 21, 1953 THE CHRISTIAN CENTURY. Used by special permission of THE CHRISTIAN CENTURY.

IF ANYONE had said just a few months ago that a movie about

- (1) a Roman Catholic priest excommunicated from his church;
- (2) the doctrine of justification by faith;
- (3) freedom of conscience;
- (4) the authority of the Bible;
- (5) indulgences, relics, and pilgrimages—would achieve a phenomenal box office success in America's movie theaters in 1953, he would have been branded as mad indeed.

### *Against Advice*

Furthermore, if anyone had predicted that a group of churchmen, from divergent Lutheran synods, could get together and produce a movie drawing critical huzzas from sophisticated movie critics of Broadway and Hollywood, then such a prophet would have been ticketed for the nearest psychiatric ward.

Finally, if anyone had dared to say that a movie, produced against the advice of the sharpest Hollywood minds, would discuss theo-

logical problems without a single boy-meets-girl situation, that prophet would have been laughed out of town. And yet all this has happened with "Martin Luther," filmed last summer in Europe under American sponsorship with a British cast and German technical help.

### I

When a test run of "Martin Luther" was made in Hickory, N. C., population 8,000, the somewhat skeptical producers and the daring exhibitor thought that three days at the Center theater would be more than ample time. To give an added fillip Annette Carrell, who plays the part of Katherine von Bora, was shipped down to Hickory.

The first day of the showing the theater ran out of popcorn and the frantic proprietor had to borrow more popcorn from his rival across the street. Something that had never happened to him before! Instead of a three-day run, the movie ran eight days, attracting over

6,000 paying movie-goers. Hickory enthusiastically endorsed the movie. One day Annette Carrell, weary of the demands of autograph seekers and of seeing herself for the hundredth time, slipped across the street into the rival movie house. When the manager heard that she was present, he ordered the houselights turned up and introduced Annette to the audience, urging everyone to cross the street if they wanted to see "a really good movie."

### *Smashed Records*

In Minneapolis, Minnesota, 98,000 flocked to the Lyceum theater during "Martin Luther's" four-week run. The film smashed Minneapolis entertainment records, outdrawing 3-D pictures and other current Hollywood phenomena. In New York, where it is still running at the 50th Street Guild theater, "Martin Luther" was one of the few movies not to show a drop in attendance when 20th Century-Fox's lavish CineramaScope spectacle, "The Robe," opened at the Roxy. Houston, Texas, saw the phenomenon of over 22,000 flocking to the Kirby theater within a one-week period to watch this study of a monk who defied the church. *Variety*, the Bible of the theatrical world, calls

"Martin Luther" a "box office giant."

Because exhibitors want to cash in on this success, they are crying for the film. They are also discovering that churchmen can be shrewd businessmen. Bennie Berger, president of North Central Allied, a group of motion picture houses in the middle west, said that the percentage demands are "outrageous." "Martin Luther" terms to an exhibitor are 70-30 the largest split ever exacted from movie houses except for spectacles like "Gone With the Wind" and "Quo Vadis."

## II

Certainly a great deal of the present success of "Martin Luther" can be traced back to the careful planning which preceded the actual filming by several years. In 1949 Carl Lundquist, at that time executive secretary in charge of public relations for the National Lutheran Council, discussed with Oswald C. J. Hoffmann, director of the department of public relations of the Lutheran Church—Missouri Synod, the possibility of a movie based on the life of Luther.

The script they had was inadequate. Later on, a number of churchmen of the National Lu-

theran Council laid plans for the formation of Lutheran Church Productions, Inc. They engaged Allan Sloane, a script writer with some experience in religious drama. Mr. Sloane worked many hours, studying not only the standard Luther biographies but also absorbing the entire 16th century setting of church and state. When he had finished the first draft, it was obvious that there were definite possibilities in filming a full-length Martin Luther film.

#### *The Organization*

To finance the undertaking, a corporation called Lutheran Church Productions was formed. Members were the National Lutheran Council, the United Lutheran Church in America, the Lutheran Church-Missouri Synod, the American Lutheran Church, the Evangelical Lutheran Church and the Augustana Lutheran Church. Paul C. Empie was chosen chairman, Dr. Hoffmann secretary. Executive secretary was Henry Endress of the United Lutheran Church. His associate was Melvin Schlake of the Lutheran Church-Missouri Synod.

Before any of the constituent bodies contributed their share of the cost, budgeted at a possible \$500,000, the script had to meet

the approval of each body in Lutheran Church Productions. Each synod approved the script. This approval is, above all, a tribute to Lothar Wolff, script consultant, who reworked the manuscript into "shooting" form. Each synod made the necessary financial commitments because the theology in the script was correct. The artistry was self-evident.

Now came the problem of finding a producer. One after the other of Hollywood's famed producers steered shy of the filming. All of them conceded the excellence of the script but all of them also seemed to feel that the film was too controversial. It would attract they said the organized opposition of too many religious groups. A few producers did submit bids mainly to show a vague interest but the bids were way out of line.

Apparently they had forgotten that way back in 1944, one of Hollywood's best friends, columnist Hedda Hopper, asked the question, "Why can't Hollywood put any religion on the screen except Catholicism? . . . Metro is still offering \$125,000 for a religious story about a Protestant church. Might I ask, Why not the life of Martin Luther?"

### III

It was at this point that Louis Rochemont, whose documentary movies had attracted both international attention and box office money, agreed to take the dare. In fact, Mr. Rochemont was eager to do the film. He brushed aside the suggestion that he might harm himself by making a controversial film. Besides Mr. Rochemont, several other men of his organization deserve praise for their superb work. Lothar Wolff, producer for Mr. Rochemont, director Irving Pichel and American cameraman Joseph Brun accepted the challenge of "Martin Luther." They would give it the best they possibly could.

#### *Early Casting in London*

Early casting was done in London. Why not in the United States? Frankly, the advisers and the Rochemont associates found no one available at the time on the American film scene technically and artistically qualified to act in a film which dealt primarily with theological issues. The role of Luther was awarded to Niall MacGinnis, a brilliant actor of London's Old Vic company. He had caught the eye of Rochemont with his excellent work in the Laurence Olivier production of Shakespeare's "Anthony and Cleo-

patra." Other major roles were also played by Britishers. Several important smaller parts were given to German actors. The director, Irving Pichel, played the part of Chancellor Brueck at the reading of the Augsburg Confession. Annette Carrell, although German-born, is an American.

#### *Thirty Rewrites*

In the meantime sets had to be built, studios engaged, music written. By this time the script had been rewritten according to Dr. Hoffmann's estimate at least thirteen times. Unfortunately, most of the Luther country lies in Russian-occupied territory. So the producers used the Maulbronn Cloister, now a Protestant seminary, near Stuttgart, for the Erfurt scenes where Luther took his monastic vows in the Augustinian order. The AFIFA studios in Wiesbaden held the sets for many of the interior shots. Fritz Maurischat, film architect, designed the elaborate sets for scenes in the monastery, the Vatican and the Diet of Worms. One of the features was a 30-foot model of the town of Wittenberg.

The Munich Philharmonic Orchestra was engaged. Mark Lothar, the composer, used two dominant musical themes. In the first

half of the picture "Magne Pater Augustine," which the monks chant in the cloister scenes, serves as the leitmotif. Thereafter, variations on Luther's hymn, "A Mighty Fortress is our God," underscore the action. The music of the chants was sung by the Musica Sacra, a lay brother group associated with the Benedictine order. In only one of the many locations used for shooting the film did a local Roman Catholic priest express vocal opposition. When he was shown that the film did not intend to arouse anti-Catholic feeling, he was satisfied.

#### *Europeans Incredulous*

Throughout the planning stages and then through the filming the emphasis was constantly on authenticity. Europeans hearing that Martin Luther's life was to be filmed by an American company were incredulous. They did not believe Americans would actually be concerned about filming an honest, non-sensational Luther film. One German director said that undoubtedly the title on the movie would be "Hello Martin!" When the British and Germans saw the thoughtfulness back of the production, they were impressed and offered their services in hundreds of ways.

On the first day of the shooting August 4, 1952, at the request of Irving Pichel, the director, Dr. Oswald C. J. Hoffmann led the entire company in prayer. The actors, technicians, and visitors knelt in the field in devout silence. And so this dramatization of a decisive moment in history went into production.

#### IV

At the screening of the "rough cut" in New York, the film ran two hours and 20 minutes. It was obvious that the film had to be shortened. Approximately 20 minutes of the Peasants' War fell on the cutting room floor. Lutheran Church Productions is emphatic that this episode was not cut to avoid controversial aspects of Luther's life. After tightening up other scenes, the finished film, now being shown throughout the nation, runs 103 minutes. Credit for an excellent job of cutting and editing belongs to Fritz Staphorst.

Is "Martin Luther" a good movie? Does it meet the standard of technical excellence to which the American public has become accustomed? If crowds are any criterion, the movie is an overwhelming success. Wherever the mov-

; been exhibited, people have  
cked to see it. Just opened on  
icago's State Street where two  
ge theaters offer competition,  
artin Luther" is holding its  
n in crowd appeal. It drew  
ir-star ratings from all of Chi-  
go's newspapers.

The *New Yorker's* film critic  
es the film his blessing and  
*Time* magazine has bestowed its  
solade. The roll call of critics

Houston, Minneapolis, Holly-  
ood, New York, Chicago, in fact  
erever the film has been shown,  
an enthusiastic vote of Yes! This  
ummer's Edinburgh Film Festival  
ose "Martin Luther" as its open-  
g attraction.

#### *Comments from Churchmen*

What about the churches? Sam-  
el McCrea Cavert, executive  
secretary of the National Council  
of Churches, has given "Martin  
Luther" his unqualified endorse-  
ment and has asked pastors every-  
where to urge their people to see  
the movie. The Protestant Motion  
picture Council chose "Martin  
Luther" as May's picture of the  
month. Baptists, Presbyterians,  
Methodists, Disciples—all who see  
the movie praise it. Usually in  
every city where the movie is  
scheduled to be shown, there is  
an advanced screening for the re-

ligious leaders of the community.  
Exhibitors have yet to hear an un-  
favorable comment from church-  
men.

What about the Roman Catho-  
lic Church? Comment from their  
press has been guarded so far. In  
Minneapolis during the first days  
it was reported that Roman Catho-  
lic students were in the audience  
writing down dialogue by the light  
of their flashlights. They could  
have gotten the script from the ex-  
hibitor merely by asking. But there  
was no incident, no picket lines.

*The Courier*, the diocese of Wi-  
nona edition of *Our Sunday Visi-  
tor*, issued a blast against the movie  
when it was first shown in Minne-  
apolis. Said *The Courier*: "The  
news releases now pouring forth  
... are coolly and cunningly cal-  
culated to throw 'red herrings'  
across the true and irrefutable  
facts of history ... They are most  
clever in distracting the potential  
viewer from the true facts of the  
life and heresy of Father Martin  
Luther, O.S.A. ... It is hard to  
believe that so much distortion of  
history and fact can take place  
within the space of one hour and  
43 minutes—the running time of  
the film that seeks to glorify and  
glamorize a priest who was guilty  
of blasphemy."

The Legion of Decency gave "Martin Luther" a separate classification which does not bar Catholics from seeing it. The Legion made the comment, "This picture offers a sympathetic and approving representation of the life and times of Martin Luther, the 16th century figure of religious controversy. It contains theological and historical references and interpretations which are unacceptable to Roman Catholics."

### *The Real Thing*

Among the reasons people of all faiths and no faith are going to the movie is that Hollywood has underestimated the intelligence of a large segment of movie goers. Americans are fed up with Hollywood's banal approach to religion, as witness the recent spate of spectacle Biblical pictures. But the American people can tell the difference between a phony and the real thing—and this is genuine.

Hollywood prefers to ignore—or perhaps it has never heard about it—the fact that people are more profoundly interested in religion than at any other time in recent years. The average man willingly attends a play or movie which portrays religion intelligently, artistically and dramatically. Certainly modern man's many inner con-

flicts and tensions. Twentieth century man is confused. It is good to see portrayed another man who was also confused, who was also hunting for certainty, and who found peace and security in the authority of the Word of God. The 16th century Luther reflects the uncertainty and the desperate searching of modern man. His discoveries in the Holy Bible find an echoing sigh of relief in the hearts and minds of 20th century man.

### *United Support*

Another reason for its success is the fact that Protestants can unite in support of the film. After all, Martin Luther did make a significant, primary contribution to the development of Protestantism. He is one of the heroes of the faith. The rising interest in Luther's life and theology both on the continent and in the United States in the past ten years has helped prepare a favorable climate of opinion among all Protestants.

The original \$500,000 advance by the Lutheran groups to Lutheran Church Productions will be returned to them. However, it is hoped that sufficient profit can be realized to finance another major movie.

# These Four Found a Way

From WORLD CHRISTIAN EDUCATION

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HERE is a story of what happened in Wimbledon, England, when a small group of young persons joined two things: a profound and burning conviction about the fundamental Christian answers to the world's concrete needs, on the one hand, and on the other a striking way of bringing this conviction before others.

### *The Search*

It came about in this way: four eager young Christians were seized by a desire to do something about the immense tasks arising from acts of the color-bar, the homeless, the food shortage, Communism. They met frequently, prayed often, and searched for facts on these four subjects. A fifth person, not a Christian, was drawn in. Sharing the same concerns, keen-minded in criticizing woolly thinking, he was drawn almost against his will to share the convictions held by the others about the supreme relevance of Christ and his Kingdom to man's present problems.

The original account (in *World Dominion*, May-June, 1953) goes on to say this:

"After many months' work the group felt impelled to make this message known as widely as possible . . . These young people wanted to shake the complacent within the fold as well as to challenge the indifferent without. All thought and skill were given to working out a technique of presentation of the work they had done together."

### *The Presentation*

The group agreed that they should use some of the modern mass-communication media: films, filmstrips, animated diagrams, drama and amplified sound. A program was prepared, and was shown to an audience of about 200. The four subject-experts were shown on the platform in debate. When the problems had been stated through their interchange, the stage was darkened and this group disappeared from sight. Then each separate problem was stated with great dramatic force, as a first-person story told by a typical sufferer. These stories were heightened by projected still pictures which made graphic the con-

ditions described. Later in the program as the stage was again lighted, the team was again discovered in animated conversation, relating these four problems to the world-wide problem, and revealing a picture of a desperately divided world.

The second half of the program made clear that the sacrificial giving of time, money, energy, thought, was an essential corollary of the fact that "God so loved the world that He gave . . ."

### *The Discussion*

These presentations were followed by open discussion between audience and those on stage. That went on to 11:20 p.m. Communists and unbelievers participated actively in this discussion.

This program for "making contact," modified and enlarged, was later given to an audience of 1,400. Seats were paid for. Some sixty per cent of those attending were non-churchgoers. As each person left the Town Hall where it was presented he was given a folder summarizing the program. It outlined the Christian positive answers. Best of all it gave, under the headline "What ONE Can

Do," a list of positive actions an individual could take on each of the practical issues.

### *The Developments*

In Wimbledon, in the interval of time since this program, there have been further interesting developments. Key workers were found in the parish church and its six daughter-churches who gathered around themselves small groups for discussion and prayer. These groups expressed themselves in service to community or church or neighbors, each group determining its own development. There were specific services rendered to hospitals, to hard-pressed neighbors, and also house-to-house visits to give an invitation to accept or renew the following of Christ's way.

These contacts sometimes resulted in introducing the active work of the churches around the world, and in showing their relevance to newspaper headlines.

Such were outgrowths in one community of an imaginative way of making contact for a perennial message in modern form and in terms vitally meaningful to many persons who had "written off" the Church.

# You, the Teacher—What Is Your Spiritual Equipment?

By EWALD BASH

MODERN educators stress equipment for the teaching staffs of our land. Consequently, elaborate structures, bordering on fantasy in their beauty and convenience are being built across the nation. More power to such a program.

### *An Understanding Heart*

But to compete with such equipment in Church Schools is well-nigh impossible, save in the wealthiest parishes. However, this does not make void the effectiveness of a good Christian teacher who is spiritually equipped.

All the fancily-equipped buildings in the world cannot overshadow an understanding Heart, who teaches. One cannot forget the compassion and concern Jesus had for the little ones. The trust which He exalted must have shone right out of their eyes as they watched Him. "Except ye become as little children . . ."—was not this an understanding heart?

### *The Children Learned*

Yet the Master rarely ever taught in a building and the only equipment He utilized He ap-

propriated from nature or from the lives that swirled about Him.

And we may be certain that the children did not understand every word He spoke, for we adults still ponder many of His sayings. But the children could learn from Him because He was the Understanter.

The modern teacher must also understand those in his care. This does not mean he has a glib solution for each problem he hears, but rather a knowledge of the frailty called sin and the grandness of God called grace.

### *Love Reaches Out*

God's forgiving love, mirrored in the life of the teacher, becomes the key to such understanding. The love reaches out and finds the lonely, frightened child, badgered by playmates, ridiculed for a real or imagined defect, beset with personality traits that repel others. It is a love that quietly stitches the raveled character of each pupil into a garment for wear.

Often not one word is remembered by the child from the Sunday lesson, but one reassuring look from the teacher makes him wake

each morning saying, "Is this the day we go to Sunday School?"

But, of course, the teacher must also have something to say. Knowledge must never be minimized, nor wisdom with it. And a teacher should always have about three times as much information as he gives to his class.

For the knowledge required the textbook is the Word of God. Sharper than a two-edged sword, it is the weapon every person must have for life's battle. Since "heaven and earth shall pass away, but my Word shall not pass away," it is a teaching for the Eternity ahead. Because God's Word shall not return unto Him void, a Word-impelled life will have meaning.

#### *Modern Translations Imperative*

And God didn't limit Himself to the King James version of the Bible either. Perhaps it still has its place in the beautiful liturgies of our formal worship services, but the class needs the Word in language it understands.

For teaching, a modern translation such as that of Philips or Weymouth or Goodspeed or the New Revised Standard Version is all but imperative. In addition you would do well to have a Bible Dictionary or a Bible with many

additional helps, such as a Thompson or Dixon Bible. H. H. Halley's *Bible Handbook* can also be of immense service.

One caution needs to be stated. Don't let these helps get you away from use of the Book itself. "Books about" something lead you quite always about.

A last essential for good teaching is a winning presentation. Christian teaching must be to win. And the world cannot afford the losing. Inch by inch, year by year, the child must be won to deeper insights for his living.

#### *The Laboratory*

In reading of scientists as they look back on their careers, it is usual for them to refer to an early laboratory teacher whose perceptive and exacting work in the experiments undertaken gave a model of method for the great scientist's life work.

The teacher's class is often the most apparent laboratory for the pupil's religious thoughts for living. You then must perform the experiment which is Christian living before their eyes that they may see and understand. By faith every moment of our life as Christian is an experiment and you as a teacher must be making it. Then you will possess the winning presenta-

tion in the very fibre of your character. "I am persuaded" was a bell ringing not only in Romans Eight but in every one of Paul's letters.

Such a life must be rich in prayer, so that even the classroom is a three way exercise with God, yourself, and pupil participating.

St. Paul came not in brilliance of speech, by his own admission. Yet at one city they thought he was a messenger of the gods, and we put him in the first rank of preachers and teachers. He had this spiritual equipment. It was portable. He carried it inside.

## *Isaiah 7:14 In the New Translation*

By CARL A. ANDERSON

*Professor of Old Testament Language and Literature  
Augustana Theological Seminary*

NO PASSAGE of Scripture has been the object of more attention in the present controversy concerning the RSV than Isaiah 7:14. Those who are opposed to the translation of "ha-'almah" as "young woman" have made such a variety of claims for the retention of the traditional translation "a virgin," that it is quite apparent there is a great deal of confusion concerning the meaning of this verse, and concerning the whole concept of Old Testament prophecy.

### *Prophecy*

Currently there appears to be in vogue a conception of prophecy which holds that every predictive passage in the Old Testament must have reference to a specific his-

torical event. When that event is seen in history the prophecy is fulfilled once and for all. There must be complete agreement between event and prediction. This type of interpretation lends itself to the idea that if one searches diligently enough one may find the events of modern history predicted in the Old Testament and, conversely, the Old Testament is supposed to contain the predictions of the events of all history so that prophecy becomes a sort of history written in advance.

### *Artificial Principle*

It cannot be denied that predictions were made by the prophets, some of which were quite specific, as for example Samuel's statement to Saul that the latter would meet

a band of prophets (1 Samuel 10:5), or Nahum's prophecy concerning the destruction of Nineveh. But nowhere in the prophetic writings do we find evidence that predictions were made for the purpose of revealing the future per se. The above mentioned principle of interpretation is an artificial one and its application gives a distorted meaning to prophecy.

#### *Not Substantiated*

Certain critics of the new translation apparently maintain that there must be such agreement between New Testament fulfillment and Old Testament prediction that the prophet's words must verbally agree with the New Testament record. A New Testament quotation from the prophet must then indicate how the quoted passage should be translated. Accordingly the New Testament message or record is regarded as a proof of what the quoted or referred to prophetic passage was intended to mean; the New Testament revelation is read back into the prophecy.

Indeed there are many cases in the New Testament where the Old Testament has been quoted with verbal exactitude and agreement in meaning, but this consistency is not explained by any such artificial principle as the one just referred

to, for there are also many cases in the New Testament where the Old Testament has been quoted without verbal agreement and with a different meaning (cf. Matt. 2:15). This principle of interpretation is not substantiated by Scripture, and yet it is evident that it has been adhered to in much that has been written in defense of the translation of Isaiah 7:14 in the King James and the American Revised translations.

#### *A Sound Principle*

One of the fundamental principles of interpretation of the prophetic writings, whether they be predictive or otherwise, is to determine as far as it is possible the answer to the question: What did the prophet mean by what he spoke and wrote? And, what application did his message have to the people and to the situation to which he addressed himself? These questions are not always readily answered, but we are certainly not left without means for finding the answer.

One of these means is the context in which the statement of the prophet occurs. Nothing seems to be more conducive toward the distortion and perversion of the meaning of any passage of Scripture than the practice of lifting it en-

tirely out of its context so that no attention is given to the sequence of the thought of the sacred writer. The total emphasis in the prophet's message must be taken into consideration.

### *Precludes Fortune Telling*

This precludes the possibility of making the Hebrew prophets mere fortune tellers, for the primary mission of these holy men was to reveal the will of God to a people whom God had taken to Himself as a covenant people. Prediction was an incidental aspect of the conveyance of that great message. The central message of the prophet to his own generation is of prime importance to the interpretation of any part of his message, all predictions included.

### *God's Will and Work*

Another principle of interpretation of the Hebrew prophecies evolves out of the fact that these holy men proclaimed messages for all times and generations, not only for their own generation, or for any particular period of history. They proclaimed the will of God. They proclaimed the righteous acts of God. When the Hebrew people turned away from God to paganism, the prophets warned them by declaring to them their transgression and the judgment of God

which they were bringing upon themselves.

The purpose of this type of a message was to bring the people to repentance. All predictions incidental to this message indicate what happens when the will of God is violated. The prediction of judgment was fulfilled when no repentance was forthcoming. This happened to the generation of Hosea, Amos, Isaiah, Jeremiah, and all the rest. But it happened not only then. It has happened over and over again whenever people act toward God as those generations of Israel did. It is happening in our own generation.

### *A Further Application*

The same principle applies to the prophecies which declare the saving acts and purposes of God. The prophet made predictions about the redemptive acts of God, and these pertained both to his own generation and generations to come. Here we have the example of Isaiah, chapters 40-66, and the Messianic passages. These prophecies declare God's redemptive activity in behalf of His chosen people, but they also show how God deals with repentant people of all generations. It is this fact which gives some of the prophecies the appearance of having a double

meaning—one for the time of the prophet and another for times to come.

In the light of these principles of interpretations let us see what Isaiah 7:14 will mean—what Isaiah meant by it, and what it means as it is quoted in Matt. 1:23.

### *To God's Chosen*

The prophet Isaiah directed his message to a generation which had turned its back upon the Lord, and adopted the paganism of baalism. Nevertheless the Hebrews were God's chosen people. The prophet uses such terms as "my people," "I have nourished and brought up children," "my wellbeloved," etc. He stood firmly on the principles of the Sinaitic Covenant. God was the Lord of hosts, the Mighty One of Israel, the Holy One, the King.

To Him Israel owed everything because this people was the object of the divine covenant love, protection, guidance and providence. It owed to Him the obligation of living according to the divine precepts. It owed the obligation of trust, faith and confidence in the Lord, who alone could and would save them. Since Israel refused to accept this obligation and turned to baalism (materialism) the Lord would visit His people in judg-

ment; a judgment which would appear in the events of history, and would be redemptive in purpose.

The crisis had come. (chapter 7). It was the time of the rise of the Assyrian empire under the aggressive leadership of Tiglathpileser. The little kingdoms bordering on the eastern end of the Mediterranean trembled with fear. Rezin, the king of Syria, proceeded to unite the neighboring kingdoms into an alliance to stop the advance of the Assyrian. Pekah, the king of Israel, had already joined the alliance. Now Rezin and Pekah united in demanding that Ahaz, the king of Judah, also join the alliance. He refused.

### *Isaiah's Challenge*

Thereupon Rezin and Pekah proceeded to force an alliance by invading the little kingdom of Judah and placing another man, the "son of Tabeel" on the throne. The army of the two kings was already moving toward Jerusalem. Ahaz trembled with fear and prepared to meet the crisis. He had his plans. He would strengthen his fortifications as far as possible, and then appeal to Tiglath-pileser for help.

At this point Isaiah, the young prophet, was divinely directed to meet his king and challenge his

plans. "Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands . . ."

### *The Sign*

Isaiah knew the implications of the appeal to Assyria for help. It was a betrayal of trust in God, the Lord of hosts, the Holy One of Israel, Who had intervened many times in history to save His people. It was dependence on the arm of flesh. God-with-Israel was Israel's salvation. Assyria-with-Israel was Israel's doom. But Ahaz rudely brushed aside the prophet's advice. Isaiah then appealed to the king that he ask for a sign to prove the truth of the prophet's advice. Ahaz flatly refused. The prophet then gave the sign:

"Behold the 'almah conceiving and bearing a son, and she shall call his name God with us! (literal translation) He shall eat curds and honey when he knows how to refuse the evil, and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted. The Lord will bring upon you and upon your people and upon your father's house such days as have not come since the day that Eph-

raim departed from Judah—the king of Assyria."

This sign contains three major declarations. First, Israel was a people in covenant with God. The prophet expresses this relationship by the symbolical name Immanuel. The practice of giving symbolical names was quite common among the Hebrews, especially the prophets. Hosea gave such names to his children. Isaiah's own children were given such names.

### *The Immanuel Principle*

By the name Immanuel the prophet enunciates the fundamental teaching of his whole ministry, namely, that only by Israel being in such covenant relationship with the Lord that He, the Holy One in Israel, would be truly King, and Israel would be faithful and obedient, would Judah be saved, and its future secure. This was a relationship of God with Israel on the human plane, God among His people, in His people, in their very lives.

Secondly, God is sovereign in history. The kingdoms of Syria and Ephraim were already judged. Before the child would become old enough to choose between good and evil, the two kingdoms would be no more. Assyria would bring them under its mighty power.

Thirdly, what about Judah? Its future depended upon the king's decision. If he would accept the God-with-Israel principle, would trust in God and let God intervene, Judah would be saved and secure. If not, then Judah's security would be lost, and days would come, such as had not been experienced since the division of the monarchy.

Ahaz held the future of Judah in his hands that day. He had the momentous decision to make, whether to surrender to the God-with-Israel (Immanuel) principle or choose the Assyria-with-Israel principle. He chose the latter, and from that day on Judah became subject not only to the political power of the empires, but also to their religions.

### *God Is Faithful*

According to the context and the leading teachings of the prophet this appears to be what Isaiah meant by the "sign." Now we may ask, what connection does this interpretation have with the way verse 14 is quoted in Matt. 1:23? It is to be found entirely in the Immanuel principle. Israel broke the covenant, but the clear and distinct teaching of the Old Testament is that God never ceased to function according to it. He never

ceased to seek and pursue His people to bring them back. Isaiah and the rest of the prophets saw in the national disasters the evidence of the Lord's mighty acts to bring them back by way of repentance and faith. Every event of salvation was an expression of the Immanuel principle. The prophets foresaw the culmination of this divine activity and expressed it in the Messianic Hope.

### *The Incarnation*

And so the Incarnation becomes the full and complete expression of the Immanuel concept: Salvation of man is wrought through the intervention of God when He reveals Himself in Jesus, His Son, on the human plane and in human life. "You shall call his name Jesus, for he shall save his people from their sins. All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Immanuel (which means, God with us).'"

The "sign" was the symbolical name Immanuel. It was symbolical of all the mighty acts of the Lord and the Incarnation was the greatest of all. This meaning must have been in the mind of the evangelist. Otherwise, why should he

*Continued on page 32*

# Nurturing the Baptized Children

By RAYMOND C. SWANSON

Member Augustana Board of  
Parish Education

**I**N A discussion of baptism and sponsors at a recent meeting of our Board of Parish Education two thoughts were expressed which merit passing along to the readers of these pages. The one had to do with the relationship of sponsors to the Church. It was brought out that in baptism the Church assumes the responsibility for the spiritual nurture of the child who is baptized. The sponsors (or Godparents) in reality represent the Church in assuming this responsibility. Therefore it is self-evident that the sponsors must be members of the Church. Otherwise how can they represent the Church in assuming this sacred responsibility? This helps to answer the question which sometimes is asked: "Why must the sponsors be members of the church?"

## *Local Church's Responsibility*

Pursuing this thought further, we might say that it would be preferable if the sponsors were members of the local church where the baptism takes place. In reality it is the local congregation that must fulfill the responsibility of aiding

the parents in rearing the child in the fear and admonition of the Lord. And it should be this congregation that the sponsors represent.

## *The Deacons*

This matter also bears consideration by the Church Council (Board of Deacons). It is this board which is to concern itself with the spiritual matters of the congregation, and which has the responsibility of seeing that the children are properly nurtured in the faith. We recall the words of the congregational constitution: It is the duty of the Church Council "to provide for Christian education of the children and youth of the congregation, and to exercise supervision over all such activities." Does it not therefore become the duty of the Church Council to follow the baptized children of the congregation and see that the assumed responsibility is carried out? The Board of Deacons is the Board of Education of the congregation.

The other thought in this con-

nection was with regard to the spiritual birthday of our children. One pastor suggested that instead of having the children bring to Sunday School a birthday offering on the Sunday nearest their birthdays, they should bring the offering on the Sunday nearest the anniversary of their baptism. As readily can be seen, this suggestion

has merit. It would emphasize baptism, the spiritual birth, and would fasten the date of baptism in the mind of the child. It would also call the attention of those children in Church School who may not be baptized to the meaning and desirability of baptism. How about discussing this idea at your next Church School staff meeting?

## *Isaiah*

*From page 30*

have made a special point of translating the name?

The present controversy concerning the translation of the word "almah" is most unfortunate and deplorable. It has tended to obscure the real meaning of this most wonderful prophecy. In the prophet's mind the sign was not in this word. It is not mentioned again by Isaiah whereas "Immanuel" is mentioned twice in the first part of the following chapter. The doctrine of Virgin Birth would never have been connected with the word if it had not been read into it from the New Testament, but is clearly based on Matthew 1:18-23. The translation "young woman" is therefore not a denial of the doctrine, and is not contradictory to it.

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## COMING ISSUES

For the next months we have interesting and helpful issues coming up. February will feature *worship*. In addition to general articles on the subject there will be suggestions for the department leaders.

March will take you on an expedition through the third quarter of **CHRISTIAN GROWTH SERIES** to help you get ready for happy Sundays in April-May-June.

April will be National Family Week issue. To an article on *The Church School Needs the Family* will be added one on *Reaching the Family Through the Sunday School* and helpful suggestions on films, filmstrips and books.

May will be a testimonial on Vacation Church School. We are enlisting your help for contributions on features in your own schools. *Write us your ideas and workable plans.*

Finally, June will get us around to the fourth quarter of Christian Growth Series; and will also give us a picture of things to come next fall.